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CREATIVE ACTIVITIES FOR CHILD EVANGELISM

A Thesis

Presented to

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by

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TABLE OF CONTENTS

CHAPTER	PAGE
I. INTRODUCTION	1
Evangelism	1
Evangelism the world's need	2
The need of child evangelism	5
Purpose of evangelism among children	7
Tact and approach	10
Need of activity	11
Purpose and scope	11
The value of activity	12
II. NATURE OF LEARNING ACTIVITIES	15
Primary Function of Learning Activity	15
Activity a mode of expression	16
Activities that are controlled satisfy mental hunger	16
Activities help to start to learn	19
Interest and ability to be cultivated	20
Laws of Education as Applied to Activities	22
Activities should have content and purpose	23
III. THE CULTIVATION OF RELIGIOUS FEELING IN THE CHILD.	25
What Should the Child Know About Salvation	25
Two Theological views which are concerned with the doctrine of a child's salvation	26

CHAPTER	PAGE
Salvation in the true sense	27
The Nature of the Child	29
Relation of childhood to natural depraving	29
How to teach children	32
The Child's Religious Experience	33
Faith of the children	34
Teaching through activities	34
IV. DEVELOPMENT AND CHARACTERISTIC OF CHILDREN	
ACCORDING TO AGE LEVEL	37
Facts of Behavior and Growth	37
Physical character	38
Mental development	41
Principles of development	43
Methods for spiritual training	44
Aim the activity at teaching religions . .	45
Problems concerning teaching	46
V. TYPES OF ACTIVITIES	48
From Theory to Practice	48
Things to build	49
Enriching the child's environment	50
Tools and Materials	52
Illustrations of activities for Different Age	
Levels	55

CHAPTER	PAGE
Early childhood	55
Primary age	58
Junior age	61
VI. CONCLUSION	64
The Evangelist Himself	64
The Process of Instruction	65
Opportunity and Challenge	66
The Reward of Discipleship	67
BIBLIOGRAPHY	68

CHAPTER I

INTRODUCTION

When one speaks of the evangelism of children it is not implied that children are constantly faced with the problems of making a decision for Christ as Saviour, regardless of their age or experience. It is meant that Christian education involves evangelism from the earliest nursery group through the entire children's division and when the age of accountability is reached, the new birth is stressed as basic to growth as a Christian.

I. EVANGELISM

What is evangelism? The word evangelism carries the meaning of (a) "good news." It is making known the Gospel to every creature. The Gospel is the good news of God's love in giving His son for humanity's sake.

"For God so loved the world that He gave His only begotten son that whosoever believeth in Him should not perish, but have everlasting life."¹

But no evangelist can be content with merely telling the good news. He must be concerned with bringing others to experience it, to welcome it, and to live in accordance with it.

¹John 3:16.

The word evangelize is an exclusively Biblical word. It never would have been heard but for the fact that God had something to disclose, namely the saving knowledge of His son Jesus Christ. And through this revelation people may come into a new moral and religious life made available through the sacrificial work of God in His son.

Mable in his book, Method in Soul Winning explains the meaning of the term "gospel":

The gospel is the "God-Spell." It is that because it is news so surprising, so unexpectedly gracious as when understood brings us under spell to God, a divine enchantment, a renewing fascination, as no other message ever did or could. It seems too good to be true, as unbelievable reality: that God should have provided Himself a lamb so sufficient for our sins that both their curse and power, through our faith in Him, may be destroyed for ever.²

Evangelism the world's need. The world is in great distress. People are puzzled. They are looking for something that will work in these days of world crisis. The question that is being asked on every hand is: "What will bring the needed result?"

Never in the history of the church in India has there been a greater need for spiritual awakening than today. New courage and increased confidence have taken possession

²Henry C. Mable, Method in Soul Winning on Home and Foreign Fields, (New York: Fleming H. Revell Company, 1906) p. 36.

of the national leaders. The youth have gained a conception which tends to inspire a greater sense of responsibility and gratitude. Thus millions are wanting to give meaning to their newly found freedom and are groping for a new way of life.³

It is proved in every field of human endeavor that things that work and bring results have stood the test of time. In the first century of the Christian church warm-hearted evangelism flourished, transforming the world. This happened because of the steady march and triumph of spirit-filled Christians who had a passion for saving lost men. This warm hearted evangelism faded as ritual and formalism took over in the church. It remained for Martin Luther to rediscover it. "The just shall live by faith alone." This great transformation answers the demand of the present world. This is related to the Protestant movement with its evangelistic zeal. For evangelism starts with a sensibility to human need. It continues with an awareness of God's answer to human need and results in a willingness to

³P. C. Balaram, "What Next? Delhi Area News Letter, (Delhi: India), p. 2.

relate God's answer to the needy. Thus evangelism answers to life.⁴

So there is an imperative demand for Christian men and women to offer to the world a Christian solution of personal and social problems. Though India comprises only about one-tenth of the land area of the world, one-fifth of the world's population resides there. Among these, 250 million have never heard the name of Jesus, even once -- an unreached multitude larger than the entire population of North America. Over 500,000 villages are without one resident Christian and 30,000 people die every day without Christ.⁵

Joe Weatherly is quoted as saying:

"Did you know that if you preached to eight different villages in India each day, it would take 205 years to get around to the villages that do not have the Gospel?⁶

So one can see how vast is the opportunity for evangelism in India. And if believers humble themselves and

⁴J. C. McPheeters, "Evangelism Works," The Herald, February 12, 1958, p. 1.

⁵International Mission Incorporation, Face the Facts, Studies in Missions. New Jersey: 97 Summit Ave., Jersey City

⁶Joe Weatherly, His Magazine, 1519 North Aster, Chicago: December 1958, p. 20.

work with passion in their hearts, the Indians will listen.

The need of child evangelism. Child evangelism is important, for there are millions of children throughout the world and thousands upon thousands of them in India who have never been "confronted with the gospel." They have had no experience in coming to understand God's love and purpose as these are revealed in Jesus Christ.

When a child is won to Christ, he has his whole life before him to serve God. When an evangelist was asked how the revival went, he answered; "Two and a half came to know the Lord." The man laughed and said "What do you mean by two and a half persons? Is it two grown-ups and one child?" The evangelist said, "Oh, no, there were two children and one grown-up at the altar. For you see, the child has his whole life-time to look forward to but an adult has already spent half of his life and he has only half to go. That's why I said two and a half." So it is important that children be evangelized for they have a whole life-time in which to serve God.

Moreover Jesus Himself, throughout His ministry showed clearly that to Him all persons are important because they are creatures and, in the providential sense, children of God. Whether they are children or grown-ups,

all have equal worth in the eyes of God. Though there are not many incidents in the Gospel record showing Jesus in direct relationship with children, there are enough to show that to Him little children are important in their own right.⁷

"Let the little children come unto me and forbid them not."⁸

"Except as ye become as a little child, ye shall not enter the kingdom of God."⁹

"It were better that a millstone be hanged about his neck and he were drowned in the depths of the sea than one should offend against one of these little ones."¹⁰

Jesus was confident that, unless someone offended them, little children would come to Him joyously and respond to Him gladly. But this does not mean that Jesus was sentimental about children. He knew human nature, and children are persons within whom there are capacities for both good and evil. Early the heart becomes the scene of moral combat. Only God is able to solve this conflict in human nature.¹¹ This is expressed in Paul's words:

⁷International Council of Religious Education, Evan-gelism of Children, (N. Y. 10. New York: Federal Council of Churches, 1942), p. 6.

⁸Matthew 19:14.

⁹Mark 10:15.

¹⁰Matthew 18:6.

¹¹International Council of Religious Education, Evan-gelism of Children, (N.Y. 10. New York: Federal Council of Churches, 1942, p. 7.

"By grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast."¹² Hence one is reminded of the fact that no individual whether he be a teacher, parent, pastor or evangelist can bestow the faith or grace to save a child. The child himself must have faith.

In this connection Dean Weigle suggests the analogy of the work of a physician:

"No physician," he says, "ever heals a patient. All that the physician can do is to clear the way for natural forces to function properly. He can remove obstructions and disturbing factors, clean up infection, bind wounds, set broken bones, cut out malignant tissue, plan a regimen of food, air, exercise and rest which will bring reinforcement at points where it is most needed - but nature does the healing. Like growing, healing comes from God. So, too, no teacher ever creates insight or will or character. No evangelist ever saves a soul."¹³

Purpose of evangelism among children: When dealing with children in evangelism, they must be approached with love. It is necessary to study the children personally as to their needs and work with them with love. This means that the spirit of Christ must dwell within the spirit of

¹²Ephesians 2:8-9.

¹³International Council of Religious Education, Evangelism of Children, (N. Y. 10, New York: Federal Council of Churches, 1942), p. 8.

evangelist, so that with love he can make possible the change in the spirit of the children.

The soul winner, the evangelist, is not a recruiting sergeant nor a mere zealot gaining adherence to a sect. As Mabie puts it the evangelist is rather, "one who seeks to add 'to the Lord' as men were 'added' at Pentecost, or as expressed in Hosea's word 'betrothed' unto the Lord forever."¹⁴

The evangelist must have an unwavering belief in moral and spiritual realities born of experience which he should proclaim with clarity and urgency. Child evangelism is to confront children with the fact of God as it relates to the awakening of moral consciousness in children. The vividness and power of the word about God depends upon the reality of the messenger's own experience of God making his witness real and potent. As he shares his spiritual reality, a little child may be taught the Fatherhood of God so effectively that the Divine Father becomes as real as the human father with whom the child is familiar. As Ownbey

¹⁴Henry C. Mabie, Methods in Soul Winning, (New York: Fleming H. Revell Company, 1906), p. 11.

says:

Even unlearned and backward minds are open to the influence and impression of Gospel truth presented in simple terms and illustrated and reinforced by familiar experiences from daily life. Thus to confront men with the fact of the Christ-like God, and so to rear children that their recognition of Him become a life time habit, is the high privilege of Christian evangelism.¹⁵

When this begins in childhood, it is done most effectively and religious faith in Christ becomes a vital part of the total life. He says:

Religion as a Social process converges upon the including not only teaching but the total religious influences of the culture of which it is a part, this total social religious process should be through with the evangelistic spirit.¹⁶

The whole effort of a child-evangelist should be to awaken the religious interest of the child, to develop in him an appreciation of Christian ideals, to encourage cultivation of proper attitudes and center the whole life of each child about the personality of Jesus Christ. For this the evangelist should know the children and be able to see from their stand point and enter sympathetically

¹⁵ Richard L. Ownbey and Lucius H. Bugbee, Evangelism in Christian Education, (Nashville, Tennessee: Abingdon-Cokesbury Press, 1941), p. 47.

Richard L. Ownbey and Lucius H. Bugbee, Evangelism in Christian Education, (Nashville, Tennessee: Abingdon-Cokesbury Press, 1941), p. 43.

into their life.¹⁷

Tact in approach. In order to know their interests it is necessary to know their nature and manner of learning, the conditions and situations which hinder them, and the conditions and situations which help them to develop their interests.

In this discussion the nature of children is regarded from the Christian point of view. There may be children who have been reared in Christian homes from babyhood and who have already definitely entered upon a life of religious education. The other kind of children will be those whose religious education has been partially or totally neglected.

So in dealing with children the first aim should be to awaken the religious nature of children, by bringing them into a personal experience of Christ. For it will be difficult to understand children for their interests and view points, for they will be uniquely their own, hence it will be more difficult to secure and keep their attention. Their physical vitality will demand activity. Thus an evangelist has a golden opportunity to guide young lives to the Saviour, by captivating their interests through the

¹⁷Beth E. Herbert, How to Teach Religion, (New York: The Abingdon Press, 1919, p. 38-41.

right kind of activities.¹⁸

II. NEED OF ACTIVITY

Through activities children can be given opportunity for becoming increasingly aware of God, through the rich experience of the beauty and the joy and wonder of the things that they can do with their own hands. In a sense they share in the creative work of God. In drawing this creative work such as plants, pets, etc., they can be given opportunity to share with others God's good gifts and help others to be happy.¹⁹

Purpose and Scope. Whether it is a kitten chasing a sunbeam, a puppy chasing his tail, or a ten year old child chasing a ball, almost all young life has an instinct to play. Through play, the young acquire knowledge, physical skill and dexterity.

Unfortunately this instinct, as all others, may be corrupted or debased. Modern urban civilization with its synthetic life, noise and speed, house-hold gadgets, sports

¹⁸International Council of Religious Education, Evangelism of Children. (N. Y. 10, New York: Federal Council of Churches, 1942), p. 6-7.

¹⁹Ibid., p. 12.

and sedentary entertainment tends to produce an unhealthy play-life in its young life. In village areas, the poverty and lack of guidance tend to suppress the play life. Suppressing or ignoring the play instinct of children is harmful.

Hence evangelistic workers should not only counteract this influence but also provide leadership and guidance in this area. This is vitally important.

The value of activity. When children are alone they play. They plan in their own pleasing way in response to stimuli through which they enjoy and discover many things. So children play that they may better learn to enjoy, to discover and to conquer.²⁰

Child evangelism involves a particularly important function as Hugh Hartshorne says:

The interpretation of activity as a vocation of service to the world, rather than as a means of selfish plunder; the dignifying activity as a worthy human enterprise, is essentially alike in its spirit; the beautifying of activity by getting the spirit of Christ into control is of its human relation.²¹

²⁰Hugh Hartshorne, Childhood and Character, (Cincinnati: Abingdon Press, 1919), pp. 203.

²¹Ibid., p. 208.

Evangelistic work cannot be completed within the limits of teaching. It brings the child to the Christian experience. It is not complete until the truth has been put into practice, until the moral principle has become a habit, until the ideal has been transformed into conduct and character. Hence expressional activities should not be considered as something additional or supplementary to teaching to employ the child's time. They are actually a part of the teaching process, for expressional activities reach their highest level of religious significance in terms of service for others. The final interpretation of the Gospel is life-service.²²

Organized activities teach unselfishness, subordination, resourcefulness and cooperative action. Hence, unless activities are organized they are not good says Lamoreaux.

²²Wade C. Barclay, The Principles of Religious Teaching, (Nashville, Tennessee: Publishing House of the Methodist Episcopal Church, 1912, 1940), pp. 107-112.

She explains as follows:

Every possibility in a life, unless it die out, must develop either upward or downward, toward the best or worst. This development, whether in a plant or a child, depends on what is given the life to work with and the use that is made of it, or, stated in more dignified terms - the development is a result of influences that come to a life and the response made to them by activity. The sort of influences and the sort of response given will determine the sort of development.²³

So out of the countless activities which might be given, the evangelist has the responsibility of making some choice for the child. He must know how to encourage a child to spend his precious time and energy. He must also be aware of, and sensitive to, the needs of the child, so that he can search deeply for ways of meeting his needs and directing his activities. With this general approach, he has to teach through activities.²⁴

²³ Antoinette A. Lamoreaux, The Unfolding Life, (192 Michigan Avenue, Chicago: The Religious Publishing Company, 1907), pp. 20-21.

²⁴ Donald W. Robertson, Creative Crafts in Education, (London: Broadway House), pp. 12-14.

CHAPTER II

NATURE OF LEARNING ACTIVITIES

Learning activities in Child Evangelism help to provide for desired learning outcomes. This can guide and direct the procedure of the lesson that is to be taught in the class.

I. PRIMARY FUNCTION OF LEARNING ACTIVITY

The objective serves as a guide for determining what should be done by pupils in mastering a unit through activities for aim controls the entire educational activity. As Risk says:

The primary function of activities is to serve as a means for attaining the objectives of the unit. The functions of the activities vary and consequently, both the nature of the activities and the direction should be adopted to the end sought. Then the particular kind of learning products or outcomes to be attained are known. And also the function of the work may be determined and the right kind of learning activities can be chosen.¹

When the right kind of activity is chosen it becomes a useful channel. And it helps the children to learn more through activities as they can express themselves and cultivate interest and ability. However, the presentation of the

¹Risk, "Religion in Lutheran Schools", Principles and Practices of Teaching in Secondary Schools, (N. Y.: American Book Company, 1947), 2nd Edition; p. 120.

Gospel in story form is an indispensable, basic approach in child evangelism.

Activity a mode of expression. Man needs to develop his potentialities and skills so that he can be of service to God and man. To accomplish this, children should be taught through activities given by the evangelist. One can distinguish between the sensational acting and creative acting, because the former will appeal only by what it is, but the latter will appeal to the creative imagination of the child. Children must be taught to learn through activities and not to consider them just as play. So, activities must be given that will be best suited to the maintaining of efficiency together with the proper teaching of the child in religious meaning.²

Activities that be controlled satisfied mental hunger. However, we should pause long enough in our consideration to make clear the difference between controlled activity (through creative) and instinctive or impulsive activity. Dr. Murch comments on this outlook as follows:

²Grace Addie Wardle, Handwork of Religious Education, (Chicago, Illinois: The University of Chicago Press, 1916), p. 26.

The so-called "progressive educators" consider educational activity to be simply a series of organic reactions to situations with reference to certain instinctive needs and desires. In actual practice this means the rejection of effort, discipline and duty and exalts individual freedom to the point of unbridled licence. The system has no place for the full and final authority of Christ or the Bible.

The kind of activity which belongs to the curriculum of true Christian education, is controlled activity directed toward immediate ends, it is true, but also toward the ultimate future end of perfection. It involves the capacity for sustained effort. It means concentration, organization, and permanency of purpose.³

Whitehouse says:

It is almost impossible to consider separately the physical and mental aspects of life for they are inseparably bound together. Even the activities of the very young child are motivated by thought and by rudimentary and fleeting purposes. His constant prying, exploring, investigation and experimenting arise, out of curiosity, in itself a mental hunger.⁴

This hunger cannot be satisfied merely by the use of activities, although children are seekers and inventors while they play with things. They always watch for novelty, impatient of rule. In fact they are closer to nature than are the grown-ups. Hence, when they are given activities to

³James DeForest Murch, Christian Education and Local Church, (Cincinnati, Ohio: The Standard Publishing Company), p. 160-161.

⁴Elizabeth S. Whitehouse, The Children We Teach, (Philadelphia: The Judson Press, 1950), p. 115.

express themselves they find many new things and learn. But learning without content cannot lead to salvation, hence, The Book is central with activities employed in teaching its truths.

The seeking or learning aspect in creative work helps promote self-discovery and self-realization, for learning is so obsessed with the practice of getting information. It is not habituated in the arts of watching and respecting individuality.

To challenge a child at the time when he is approaching sufficient maturity to accomplish an activity of his own interest, may well mean the difference between success or failure.⁵

The inner life will daily grow by what it feeds upon. This is the great secret of personality building. What today we build into thought and action, tomorrow becomes character and personality.

It is God's marvelous purpose and plan for man that he learn the way of salvation. This the child does by hearing and sharing in informative activities.

⁵Henri Bergson, The Creative Mind, (New York: F. Hubner and Company., Inc. Printers, 1946), pp. 100-101.

"If anything in creation manifests the Creator's marvelous purpose and plan, it is the way in which body and mind grow together toward maturity through their interrelated activity in a stimulating environment. Together they make up the personality that is able to reflect the very nature of God, to will His will and to adopt His purposes."⁶

Activities help to start to learn. An activity may develop the power to think, to formulate a problem or to solve it. There is no impression without expression. As the activity is controlled by the aim or purpose which is set for it, the activity impresses the child's mind to solve the problem.

Whatever is taught through activities enriches the pupil's life and creates desire in him to learn more. This stimulates and develops motives in his learning and incites to action. Merely telling the pupil has little effect either in inciting to study an assigned lesson or in leading to right conduct. Activity has to do with developing the child's instincts and his interest in higher learning and more ideal morals and spiritual need.⁷

These problems may grow out of and be related to the

⁶Elizabeth S. Whitehouse, The Children We Teach, (Philadelphia: The Judson Press, 1950), p. 89.

⁷Crawford Wade Barclay, The Principles of Religious Teaching, (Nashville, Tennessee: Publishing House of the Methodist Church, 1921), pp. 84-86.

child's natural, everyday experiences. Out of these experiences he learns.

There are so many things through which children can learn by doing. But in giving them activities through which to learn, various devices must be employed because each child is unique and has his own way of learning. Some seem to grasp more quickly through visual presentation. Some through active participation, others through listening. So, regardless of the approach, all children should be taught in a variety of ways to awaken their interest so that it will enable them to learn.

A child is very active in doing everything. So, one can know that the best method of teaching is learning by doing, through which the child can learn without much difficulty.⁸

Interest and ability to be cultivated. When giving activities, one has to be careful to see that the activities are fitted to the characteristics of the age-group to whom it is given. Activities are to be adapted to individual needs, interests, and abilities so that children can learn through doing.

⁸ Clyde M. Harramore, How to Understand and Influence Children, (Grand Rapids, Michigan: Zondervan Publishing House, 1958), pp. 27-36.

Motor-minded individuals will excel in technique of physical expression, the sensory-minded in the meaning, the interpretation of the activity.⁹

There must be adaptation to content in the materials used, for this helps the child to prepare himself for better thinking, which will help him live for Christ through every demand of life. It means that life needs vital relation of the inner self to every factor of life for the sake of the right employment of the material world for the growth and sustenance of life.¹⁰

Religion has always included within itself intelligence, the inner spiritual experience and outward expression of it. "Faith without works is dead." Thus religion is fundamentally different from the inner goal of mere physical expression whether in the form of material production in that of an artistic creation. Religion has to do with moral and eternal values, with the supernatural.

Thus expression-work by creative activities satisfies

⁹Grace Addie Wardle, Handwork in Religious Education, (Chicago, Illinois: The University of Chicago Press, 1916), p. 39.

¹⁰Ibid., p. 25.

the desire of the child and he knows the things of this world not by dissecting or destroying but by constructing. The goal is the realization of the desire for the attaining of the completed and the unified. He will find satisfaction in muscular reaction and responses in an ever-new civilization of physical environment and social service. This great life process will be worthy, if it is begun in a very small way in early childhood with the aid of activities. Through this expression in activities, the child can find enjoyment in serving and sharing with others the love of God.¹¹

II. LAWS OF EDUCATION AS APPLIED TO ACTIVITIES

The use of activities as educational factors is widely recognized. The work of the creative activities, the appearance of many books on activities, the pageant and the drama in connection with both public and church schools, all bear witness to the awakening of our people to the significance of activities as a means of education to learn by doing.

Recently Dr. Dewey, who gave much importance to creative activities, and who has introduced progressive education, has brought child center concept and given freedom

¹¹Ibid., pp. 10-27.

to the child to do whatever it likes. However, Christians, who teach creative activities, should be careful of these things.

Christianity calls for old and traditional values in education. It is a religion with intellectual content, not mere adjustment through activities. Its method is bi-polar. It is not only child-centered but also Bible-centered, Christ-centered.

In choosing activities in Christian education, the activity must lend itself to the realization of Christian intelligence and a definite Christian experience.

Activities should have content and purpose.

In the life of every individual there are interests in the physical and the natural which are of two kinds. In the first place, the interest in the physical is due to a wide variety of individuals so that the activities will produce impact of stimulation in the person. This is well expressed in the mania of travel. But the danger here is that after a while he will lose interest as there will be little challenge to the creative mind. In the second place, the interest in the physical is that due to many interpretations and experiences derived from communication through activities, hence the activity of the mind is due to the challenge of the materials to the power of the mind. This therefore,

results in the desire for an intensive study and investigation. The opportunity for self-expression holds the interest.

Hence it means the ideal activity program in child evangelism should be not merely to provide constructive activities but to introduce the children to the habit of controlled activity. This should be the main purpose. Through this the child learns that inherited impulses should be surrendered and submitted to divine authority in order to achieve the ideal end.

His physical and mental development should be in harmony with the will of God. The mind is as much a part of the pupil as his body. The evangelist's task is to see that the physical and social activities of children are carried on under proper supervision and in a proper atmosphere. In these modern days there is such undue emphasis upon play and athletics in nursery schools and grade schools, that it would seem unnecessary for evangelistic workers to duplicate them. However, it is an obligation to see that children are influenced for Christ through various means, including play and educational activities.

CHAPTER III

THE CULTIVATION OF RELIGIOUS FEELING IN THE CHILD

Children should be given opportunities to feel the satisfaction that comes from a program of worth-while activities. To learn to play the piano, one must practice long hours, and to learn to do long division one must work many examples. So also one must practice thoughtfulness and generosity and love for others. For these things, children should practice these principles in life-situations. While pupils may give intellectual assent to doctrine, it must be experienced and demonstrated.

The child should be brought to knowledge of Jesus Christ as his Savior and Lord.

I. WHAT SHOULD THE CHILD KNOW ABOUT SALVATION?

One has said:

The child does not grow up religious by a law of natural development. The elements of religion are not in his nature, needing only education and right social influences, to bring them forth to ripeness. Religious instruction and discipline do not rest upon the aptitudes of nature for their promise of success, but upon grace antecedently bestowed. Prevenient grace is a fundamental truth, never to be set aside as a condition of successful instrumentality either in the adult or child. In the child, prior to accountability, all prevenient grace is saving grace; in the adult, prior to regeneration, it is assisting grace.¹

¹F. G. Hibbard, Religion of Childhood (Cincinnati: R. P. Thompson, Printers, 1864), p. 331.

So children are to be cared for and nurtured with realization they are to be taught the saving knowledge of Jesus Christ. When Moses said in Deuteronomy 6:7, "Thou shalt teach them diligently", he had in mind children. Childhood is the right time to begin teaching.²

Wesley urges:

"Instruct your children early, plainly, frequently, and patiently. Instruct them EARLY from the first hour that you perceive reason begins to dawn. Truth may then begin to shine upon the mind far earlier than we are apt to suppose."³

Two theological views which are concerned with the doctrine of a child's salvation. More than all others, two causes have hindered propagation of the true doctrine of the child's salvation. The one is the doctrine of baptismal regeneration and the other is that of special election. As to the former, the Christian interpretation of the word of Christ to Nicodemus in John 3:5, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God", was taken literally as denoting first water baptism and second, the necessity of baptism with The Holy Spirit in

² Ibid., pp. 319-322.

³ Ibid., p. 323.

order to have salvation. This doctrine has followed down through the Roman and Greek churches and with some alteration into the older Protestant churches, such as the Lutheran, the Calvinistic bodies, and the Church of England. And in the estimation of the ancient church the right of baptism was so necessary to salvation that lay baptism was employed in cases of imminent danger of death. This doctrine of lay baptism was grafted directly upon that of the Christian fathers and papal churches.

Under these circumstances it became easy to pervert certain plain scriptures. They inferred from passages like Acts 11:38; 22:16 that baptism was by Divine institution necessary for the remission of sins, and from John 3:8 and Titus 3:5 they derived whether in adults or infants, baptism and regeneration were inseparably united.⁴

Salvation in the true sense. The words regeneration and baptism are not interchangeable in scriptural usage and are not dependent upon each other. They are not conjoined by any Divine order or appointment. To believe that the sacraments are means of grace does not mean that they are the authorized channels of regenerating grace and initiate

⁴Ibid., pp. 24-43.

the work of saving grace in the heart. ⁵

The doctrine of baptismal regeneration has laid the ground for a false distinction between regeneration and conversion. The difference between regenerate and convert is circumstantial only, not essential. Hence the word convert always implies the Divine act of renewing or regenerating. Hence regeneration and baptism are connected as symbol and the substance, the sign and the thing signified. As Hibbard says, "The Holy Spirit's operations are never made dependent upon the accidents of external ordinances either as to time or administration."⁶

In verse fourteen of the Gospel according to Matthew, our Lord says, "Even so it is not the will of your Father which is in heaven that one of these little ones should perish." This statement follows as a conclusion upon the beautiful parable of the lost sheep. In this statement the moral culture of children is obvious, for even a child is lost and has to be led into the fold by our Lord. You can notice in this passage that it directly affirms that it is the will of God to save children. This contradicts the early

⁵Ibid., pp. 176-183.

⁶Ibid., p. 177.

Christian's doctrine of baptismal regeneration and their respect to prevenient grace.⁷

II. THE NATURE OF THE CHILD

As to the principles of child study we find the data of the children's way is almost worthless because it is incomplete in one respect. For example, at a certain age a child has a tendency to get angry; at another age he develops a tendency to fear; at another age he is capable of love and hate. Unless you know under what conditions he is angry or afraid, or what he loves and hates, and what experiences lead up to his loving and hating, the mere knowledge that he is capable of anger and all the rest of it is of little use. The nature of each child should be studied.⁸

Relation of childhood to natural depravity. No two children, even twins, are alike. Two factors make them different, heredity and environment.

Children are different in relationship to their needs, desires, and understanding. In addition to the

⁷ Ibid., pp. 146-149.

⁸ Hugh Hartshorne, Childhood and Character (New York: The Abingdon Press, 1919), p. 52.

general characteristics which children possess in common, there are marked deviations from the average or normal on the part of individuals. The child's inherited equipment determines his personality only in part, for he is also a creature of environmental influences which modify inherited traits.⁹

Thus the child comes into the world a creature of special creation and heredity, to be influenced and molded to no small extent by God through his immediate environment. His personality will be shaped for good or evil according to the factors of environment. However, he is not an irresponsible creature of the environment, for the Holy Spirit deals with him through the influence of Christian teachers.¹⁰

Attempts should be made to discover motives and purposes, ideals and notions right or wrong, in relation to other children in regard to their environment. This should not be done by guessing but by observation. Yes, observe the total reaction of a child to the whole

⁹Harold C. Mason, Abiding Values in Christian Education, (Fleming H. Revell Company, 1955), p. 109.

¹⁰Ibid., p. 110.

situation of the environment.¹¹

This challenges your interest and urges on to discover more about children. And when you discover a new species of conduct, you find the very next youngster thoughtlessly contradicts the rule. So you must be careful, so that you will not apply the same law to every single case.

It is like knowing the statement "wood burns" and being contented with it; yet we know that under some conditions wood does not burn. For example on a wet day it will be hard to make a fire in the open. Hence the complete statement should be such as "dry wood burns" or, "wood burns when the temperature rises to a certain degree, the combustion degree varying with kinds of wood, stages of greenness, etc." So also each child has a different reaction to different conditions of environment because of his different background.¹²

Children differ in age, sex, physique, and intelligence. Also, they do not live under the same conditions. There are things which tend to make a child different from other children. Besides the effects of age or growth, there are the effects of experience derived from education,

¹¹Hartshorne, *op. cit.*, pp. 52-54.

¹²Ibid., p. 85.

health conditions, influence of the family, training, etc.¹³

The environment should be designed to further the child's proper growth. During the first few years, children are laying the foundation of self-hood and of individualized personality. They are building up experiences with which to go forth into the world. They prepare to proceed in their own strength and with less guidance from others.¹⁴

How to teach children. There are two points which rest upon a sound educational basis for teaching children: first, without attention there can be no teaching; and second, attention depends upon interest. There are some principles that govern interest and attention. They vary with age, environment, action and association. So children should be trained and influenced according to their abilities.¹⁵

How far a child will transcend these environmental limitations, how far he will be subject to them, largely

¹³Hibbard, op. cit., p. 88.

¹⁴Hartshorne, op. cit., pp. 7-15.

¹⁵Wade Crawford Barclay, The Principles of Religious Teachings, (Nashville, Tennessee: Publishing House of the Methodist Episcopal Church, 1920), pp. 73-80.

depends upon his capacity, which is the gift of the race or family. So it is important for the child evangelists to recognize both the possibilities and limitations of the child.

All children except defectives can be made conventionally moral by training -- but not without training. Most persons become, not only conventionally moral, but independently moral, acquiring standards and principles of conduct through their own critical study of human life. Inherent morality depends upon regeneration but the Holy Spirit is also a restraining influence through environment and training.

Leaders of tomorrow are to be trained. Whether or not they will be leaders in crime or leaders in progress depends upon what is happening to them in their early childhood. Child evangelists have great responsibility and opportunity.¹⁶

III. THE CHILD'S RELIGIOUS EXPERIENCE

How may children be brought to Christ? How can a foundation be laid for a growing awareness of Jesus as the Son of God, the Saviour of all mankind?

¹⁶Hartshorne, op. cit., p. 94.

Faith of the children. Children should not be confronted with doctrine which only grown people would understand. They might not comprehend when you said Jesus is the Son of God and that He is the person of Christ. Teach them through simple methods of story telling and activities which explain that God is love, God is a loving father.¹⁷

The little child needs love. He is to be taught the love of God and how He supplies our needs. It is easy for the children to trust God.

Faith is an attitude of the mind. This faith in God gives the child a stable center and colors his entire outlook. It will be good if it can be acquired before the child is inhibited by too much pressure of living.¹⁸

Teaching through stories. In teaching children about Jesus, simple stories from His life are told, stories of his kindness, of the way He helped people, of how He showed His love for others and especially how He showed His love for children. Thus beginning with stories from the life of Jesus, little children can be helped to

¹⁷Mary Alice Jones, The Faith of Our Children, (New York: Abingdon-Cokesbury Press, 1953), p. 58.

¹⁸Robbie Trent, Your Child and God, (Chicago: Willet, Clark and Company, 1914), pp. 10-13.

understand Jesus and respond to Him.¹⁹

As Hartshorne comments:

Religion is more than aspiration and more than a philosophy of life. It is life itself improving itself. It is mind at work upon the problem of being a person, of moving toward the achievement of the personal ideal. Spiritual progress is not made apart from the hard facts of every-day physical living.²⁰

Hence if a child is to acquire character, his moral machinery of living must be begun to be built right from the beginning, by teaching him the principles of every day living in connection with the spiritual life.

Teaching through activities. By putting life's principles into practice, little children can be taught to love others and to cultivate attitudes that characterize the Christian religion.

Hartshorne believes:

No less important for religion are the attitudes that are generated in the child's mind during these early months of first experiences. The deliberate cultivation of habitual attitudes that characterize the Christian religion is entirely possible if we apply the laws of learning to the process.²¹

These attitudes toward persons and toward behavior begin to be formed by the way they are trained. Hence

¹⁹ Jones, op. cit., p. 59.

²⁰ Hartshorne, op. cit., pp. 17-18.

²¹ Ibid., p. 19.

children should be led to establish right attitudes that will form life-principles. Give activities that will make them realize that they are doing the things that are good for others and themselves.

Put these life-principles into practice. When once the child has mastered the idea and seen it in operation successfully, he derives pleasure from doing it. When he finds out that it is a pleasure to do things for others he will plan gifts and services of friendliness, to make others happy. Hence the activity is a means to an end and not an end in itself.

CHAPTER IV

DEVELOPMENT AND CHARACTERISTICS OF CHILDREN ACCORDING TO AGE LEVEL

A child-evangelist will have decisive goals in arriving at his final aim. Keeping these goals in mind, he will have suggestions to offer and see that the children are encouraged by meeting their interests and needs.¹

I. FACTS OF BEHAVIOUR AND GROWTH

Knowledge of the characteristics peculiar to the various age levels is indispensable for successful evangelism. But one must be careful at this point, for children do not always grow evenly in all aspects of the development. Some children seem to grow more smoothly than others, and at a given age level they are mentally, emotionally, and physically quite uniformly developed, but a child may develop rapidly mentally so that he seems ahead of his actual age level group and at the same time may be immature in his social growth. So one must know all sides

¹ Gladys G. Jenkins, These Are Your Children, (Chicago: Scott, Foresman and Company, 1949), p. 10.

of a child's development to understand him and meet his needs.²

Also, the method employed depends upon the purpose as well as upon the interest and capabilities of children at various ages.

Physical characteristics. During the period of rapid and spectacular physical growth, children lay the foundation for their relationship with other people. So it is important that the teacher understand the characteristics of children of the various age levels. A wise educator has said, "the answer to the question, How to teach? is contained in the answer to a second question, How is the child able to learn?"³

An individual's future strength and vigour are largely determined in the beginning of his development. As Lamoreaux puts it:

²Ibid., p. 13.

³Frances Weld Danielson, Lessons for Teachers of Beginners, (Boston: The Pilgrim Press, 1914), p. 1.

"Development is from within, out, through what is absorbed, not from without, in, through external application without absorption." If development were a matter of external application, the post would grow and the stone and the stick, because they have earth and air and moisture around them. If it came from without, in, the most admonished child would be the best, the most talked to pupil the wisest, but the reverse is usually true. That which adheres simply to the surface of rock, and child is veneer, which the testing circumstance will rub off. Only that which is assimilated is of any value to the life.⁴

The duty of the evangelist is to fashion the children after the likeness of Christ. God has given children that the workers may conscientiously endeavor to make both outer influences and the inner working of the life the best possible.

The crucial points in development are those times when new possibilities begin to unfold. As life progresses, development of these possibilities proceeds, but it is not uniform, as Lamoreaux says:

The body acquires ability to control the larger muscles before it can adjust the finer and more complex ones, as instanced in the child's ability to walk before he can thread a needle. . . . The mind is able to imagine before it can reason clearly.⁵

So direction must be given to a life in the beginning before tendencies are fixed, for the beginning is

⁴Antoinette Lamoreaux, The Unfolding Life. (London: H. R. Allenson, Limited Rasquet Court), p. 32.

⁵Ibid., p. 30.

always a time of easy adjustment and flexibility. General nurture must be supplemented by the definite nurture of each growing possibility.

As the whole period of early childhood is one of physical activity, it manifests itself largely in restlessness. In infancy, activity is entirely purposeless and unwilling, for it is merely the instinctive movement of every part of the body. But gradually the child begins to have purpose in his activity which affords an outlet for the constant flow of his power. Thus he is growing, through the kneading process of constant movement. And his thinking power, also, has expression in activity. Barber says:

"Bodily actions are sacramental, are outward and visible signs of something that is deeper than that which is material. From heredity come instincts."⁶

So there must be right atmosphere and material within which this unfolding can take place. There are many different types of activities which are essential to the all-around development of the child. But careful distinction should be made between the 'play attitude' and the 'work attitude'. Robertson makes the distinction thus:

⁶W. T. A. Barber, The Unfolding of Life, (Cincinnati: The Abingdon Press, 1917), p. 45.

The play attitude is shown toward an activity which is spontaneous, self-directed and purpose of which ends with the play, that is, it is THE ACTIVITY ITSELF which is enjoyed. But usually before five years children may adopt a 'work attitude' to their play. The initiation of the play may be spontaneous, the child saying perhaps, 'I shall build myself a bridge', but having set himself an aim he persists - - even though he may find the intermediate activity hard-until he has finished his undertaking.

Each individual can only be encouraged to develop within his own capacities. But emphasis on individual vision is not enough. Education is the induction of a child into his culture as well as the development of abilities inherent in him. Activity affords a great opportunity for training children along lines of unselfishness and honour.⁸

Mental development. All children are strong idealists, yet all are utterly practical with them. There is but a thin wall between the spiritual and material. As Barber says:

⁷ Donald M. Robertson, Creative Grafts in Education, (London: Broadway House, 1952), p. 21.

⁸ Ibid., p. 14.

Imagination is the gift of their God-like origin; imitativeness is the mark of their imperfectness. The two combined enable them quite easily to see things earthly after the pattern revealed on the Mount. Whether the sense of religion is intuitive or not may be a matter of doubt to some; of one thing there can be no doubt, and that is that every child has an entire ease of instant response to the ideas of religion.⁹

Abstractions, such as beauty, duty, responsibility, and relationships in general have but slight effect upon his soul, therefore, a child's feeling in response to religious truth cannot be those of the adult. For his religious life begins in feeling, pure and simple. His creed is in I John, "We love Him because He first loved us." And all normal feeling tends irresistably to express itself in action unless it is held in leash.

Says Lamoreux:

"If expression is denied to the feeling it tends to die out, and continued repression means a lessening either in power to act or power to feel."¹⁰

So nothing is more fatal to vigorous development of the feelings of children than to allow them to go without expression in action. "A fruit tree that cannot bear its own fruit is worthless, and a life that does not

⁹W. T. A. Barber, The Unfolding of Life, (Cincinnati: The Abingdon Press, 1917), p. 49.

¹⁰Antoinette Lamoreaux, The Unfolding Life, (London: H. R. Allenson, Limited Racquet Court), p. 68.

reach the point of producing its own right actions, independent of human coercion, is a failure."¹¹

Principles of development. Life is not merely "plastic clay" to be moulded, or a "block of marble" to be hewn according to the will of the sculptor. But the child has life, and the difference between life and inanimate things lies in an inner power or activity which life possesses and uses when and as it will.

The child and the adult vary in bodily proportions and in size and development of the body. The physical differences are wide. So also there are differences mentally. An adult has a sense of responsibility to his neighbour and to God, which is unknown in a child's life. There are differences of equal importance in caring for the soul.¹²

In teaching children subject-matter must be adapted to the child's life, not merely in the number of syllables, the method of teaching, but in the length of the lesson. Without such, adaptation the developing life will be undernourished, and the most vigorous maturity be impossible of attainment. So teaching requires adaptation of the

¹¹ Ibid., p. 80.

¹² Ibid., pp. 16-26.

subject-matter first, and its presentation in such a way that the mind of the child will voluntarily reach out, and lay hold upon, and assimilate it. This helps to develop power and skill in doing his work.¹³

And it is possible if the needs of the child's budding intellectual life, of his sensuous life, or the delicate unfolding of his spiritual life be neglected a complete rounded-out maturity will be impossible of achievement. "A starved childhood is always the prophecy of a stunted manhood, while life nourished in its beginning foretells vigorous maturity."¹⁴

When the evangelist would supply the best nourishment to growing souls, he considers the necessity of activity in the nurture of the child as it furnishes new experiences, promotes physical growth, develops power and skill, and forms useful habits.¹⁵

II. METHODS FOR SPIRITUAL TRAINING

If the evangelist keeps in mind that fact mentioned earlier, that religion to the child is doing rather than

¹³Antoinette Lamoreaux, The Unfolding Life, (London: H. R. Allenson, Limited Racquet Court), p. 27.

¹⁴Ibid., p. 31.

¹⁵Ibid., pp. 27-32.

feeling, he cannot fail to see the importance of helping the children to plan and carry on activities that are truly Christian. The little ones are not ready for theological interpretations which are often abstract or symbolical. They are beyond their understanding.¹⁶

Aim the activities at teaching religion. All activities must be related to the Bible and must be meaningful. As Ruth Armstrong says:

There is no time for "bait" or "busy work" in a church school. Activities are not "something to keep those third graders quiet." The things which children and their leaders do together must be related to the unit of study so closely that, as the work progresses, the aim of the unit will be reached.¹⁷

Children should be made to feel that their amusements and activities are part of the life with which the Lord of life blesses us. For religion has always included within itself both the inner spiritual life and the outer expression of it. As Wardle says:

¹⁶Elizabeth S. Whitehouse, The Children We Teach, (Philadelphia: The Judson Press, 1950), pp. 163-165.

¹⁷Ruth B. Armstrong, Aim Your Activities at Teaching Religion, (New York: National Council of the Churches of Christ), p. 1.

The goal of religion is being interpreted more and more in terms of the expression of the inner experience in a full outward life of ethical conduct and service. The more vital the inner experience, the more will it regulate the individual's actions and attitudes of faith in God's plans for himself and for the world, the more it will make right one's human relationships in his conduct toward others, his willing service in their behalf, and spirit of fellowship.¹⁸

Problems concerning teaching. When is the ideal time for religious instruction? The period for the formation of habits is from the third to the seventh year. And character is the by-product of actions, and thus habitual actions are of most intense importance. Hence an evangelist remembering the importance of these early years, has the period of opportunity to lead a soul to Christ.

The evangelistic method cannot be called scientific; nor can it be called ideal. For the children are allowed first to be lost, and when character's choice has been made, an ineffectual effort is made to win them back. The reason is the method of approach to the child-heart and mind are not in harmony with the well-established laws and principles that govern the child's growth.¹⁹

¹⁸ Addie G. Wardle, Handwork in Religious Education, (Chicago, Illinois: The University of Chicago Press, 1916).

¹⁹ Arter Wright, The Moral Condition and Development of the Child, (Cincinnati: Jennings and Graham, 1911, pp. 115-157.

As Wright puts it:

It is not a matter of chance, caprice or magic. It is a matter of care, feeding, exercise and environment... . It is simply a matter of instruction, guidance and teaching at the right time.²⁰

If the child is not trained and directed in the right way, the results are often disastrous.

²⁰Ibid., p. 157.

CHAPTER V

TYPES OF ACTIVITIES

Keeping in mind the principles of interest and the need for self activity on the part of the pupil, teachers will select a variety of types of activities. Too often only a narrow range of activities is used in religion, but these evangelists sometimes forget there are hundreds of activities in which pupils may profitably and happily engage. In all these activities care must be taken not to secularize religion but rather spiritualize the secular life.

All children possess a creative instinct. Sound education provides the proper environment for the fullest development of this instinct. In crafts, each activity must allow the child to think originally and to learn to work independently. There are wide opportunities for spiritual growth through activities.¹

I. FROM THEORY TO PRACTICE

It is important that each evangelist thoroughly prepare before going into an activity. It should arouse

¹E. L. Mattil, Meaning in Crafts, Englewood Cliffs, New Jersey, Prentice-Hall, 1959, p. 6.

interest and express the general aim. For the introduction, points of contact with the aim should be in evidence.

A carpenter wishing to build a beautiful house will insist upon getting the best saw, plane, hammer and other tools. A painter wishing to paint that house will find the best brush and the best paint that the market offers. So also an evangelist engaged in the incomparable task of guiding growing lives, will choose the best tools available because the tools for teaching are so important.

Things to build. Teachers of children need to be wise as serpents and harmless as doves. As Mason says "It is a truism in education that the teacher must know the needs of the pupils and begin teaching them where they are".²

One of the common difficulties that evangelists encounter while working with children is inattention. As he says:

Children are likely to be inattentive when the activity bears no immediate relationship to their needs, desires, or understanding. The teaching may be over their heads, or bore them. The incentive to attention is lacking.³

²Harold C. Mason, "Abiding Values in Christian Education", (Fleming H. Revell Company, 1955) pp 106.

³Ibid., p. 112.

So, if the evangelist through studious attention learns the children's interests and needs and follows methods for meeting those needs, selects the activities with discretion, inattention can be overcome.

A proper outlet of his activities, both physical and mental, gradually leads a child away from absorption in himself, to objective interests. With respect to this Frances Danielson comments:

We shall thus be building up a generation of men and women who will consider not only attending church a religious duty but attending to their diet, and who will feel that service should be rendered to God, not one, but seven days a week.⁴

Enriching the Child's Environment. The importance of environment is found in the law that life tends to become like that which is around it. This may seem a very radical statement, but it is true. For when the highest development is arrested, it is as truly an injury as giving to life a wrong direction. As Lamoreaux put it: "Has not that soul received the most cruel of all injuries, when its divinest possibilities can never be attained, either because of spiritual starvation or misdirection?"⁵

⁴Frances W. Danielson, Lessons for Teachers for Teachers of Beginners, (Chicago: The Pilgrim Press, 1921, p. 35.

⁵Antionette Lamoreaux, The Unfolding Life, (London: H. K. Allenson, Limited Raquet Court, 1907), p. 25.

Play is the best key to the secrets of a child's nature. It is the spontaneous expression of these very tendencies which education must use. We can agree with Frances Danielson as she says that if legitimate play is banished, there is the greatest danger of opening the door to play that is mere mischief.⁶

The following activities can enrich the child's environment if they are directed properly:

- A. Listening.
 - 1. Radio.
 - 2. Teachers explanation.
 - 3. Lecture reports by individuals or by classes.
 - 4. Recording machines.
 - 5. Visitors.
- B. Visual.
 - 1. Reading.
 - a) Books.
 - b) Newspapers.
 - c) Magazines.
 - d) Maps.
 - e) Graphs.
 - 2. Use of indexes and tables of contents and novels.
 - 3. Movies, filmstrips, black-board illustrations, drawing diagrams and flannel-graphs.
- C. Meditation. (Thinking)
 - 1. Organizing, solving problems, making judgments and generalization, applying organization, creative thinking, self examination and memorization.
- D. Oral.
 - 1. Explaining, discussing, reporting panel discussion, singing (as an emotional outlet), making talks, taking part in radio presentation and dramatization.

⁶ Danielson, op. cit., p. 121.

- E. Written.
 - 1. Taking notes, writing themes, plays, reports, table players, meditations, poems, quiz, test, radio and script.
- F. Drawing.
 - 1. Illustrations, diagrams, graphs and maps.
- G. Laboratory.
 - 1. Projects.
 - a) Making models.
 - b) Construction working on a committee, etc.
 - 2. Exhibits.
 - a) Handbook projects, etc.
 - 3. Bulletin board.
 - a) Clipping pictures, etc.
 - 4. Participating in church or school enterprise.
 - a) Mission campaigns
 - b) Collections, etc.
 - 5. Field trips.
 - a) To the church to study symbolism, etc.
 - 6. Experiments.
 - a) Different approaches to mission endeavor, etc.
 - 7. Research.
 - a) Investigating a topic, etc.⁷

This list is by no means complete, but the activities are the kind that the evangelist should make use of that the children may be able to learn through many different avenues.

II. TOOLS AND MATERIALS

One does not need an extensive training in the industrial arts to make and to help children to make simple play things and equipment. Good tools, substantial and appropriate material and simple processes should be the

⁷Risk, "Religion in Lutheran School", Activities, (New York: American Company, 1947), 2nd Edition.

rule for all constructive work.

The tools that can be used are:

- A. Tools for working with wood: Hammer (medium sized), saw (small), vise (can be clamped to a bench or a table which will help the child in holding the wood when he saws or drills), mitre box (for same purpose as vise), clamp (to hold wood firmly in the mitre box), screw drivers, cold-chisel, mallet, boring tools, files, sand paper, pliers, plane and square.
- B. Tools for media other than wood: Scissors, needles, tinsnips, can opener, punches, shoe-laces, tipper (used to put the metal tips on the end of shoe-laces and to tip heavy cords for use in stringing beads), and paint brushes.
- C. Small hardware supplies: Nails, tacks (for tacking clothes on to the play house furniture), staples, bolts and nuts, washers (to prevent the bolt from sinking too far into soft wood), screws, screweyes, and eyebolts, corrugated fastener (long narrow piece of metal with a furrow at one end which can be used to hold the joints of an easel), harness snaps, (used

- to fasten the flag to the rope), hinges, cotters, (wedge shaped pieces of wood or metal used to fasten together parts of machine), castors (to carry loads), gliders (facilitate moving the things across the floor), and angle irons (used to reinforce the sides or ends of a structure).
- D. Wood for various uses: Scrap wood, boxes, plywood, tree stumps.
- E. Clay and clay tools: Trays for clay, painting, baking tools for clay, wooden mallet to pound clay, smooth sticks to make holes and marks, and string or wire to cut the clay.
- F. For working with cloth: Thread, needles, scissors, embroidery rings, pinking iron (to cut the cloth in small scallops), and thread cutter.
- G. Paper and cardboard: White news-print (for water coloring) colored news-print (for cutting and pasting designs), construction or cover paper, boges paper (for taking crayon and painting), manila tag board (for charts and mounting), poster paper (for mounting), wrapping paper (used to cover clay model), shelf or label paper (for finger paint), blotting paper (for print with rubber type), tissue paper (for

covering), and gummed paper tape (for mending).

H. Miscellaneous: Paste, glue, cement, big size crayon, pencil, chalks, wax, paint, dyes, rope, string, wire, empty spools, a cup a bunch of feathers, a rubber band, paraffin and plaster of paris, clothes pins, and pipe cleaners.⁸

III. ILLUSTRATION OF ACTIVITIES FOR THE DIFFERENT AGE LEVELS

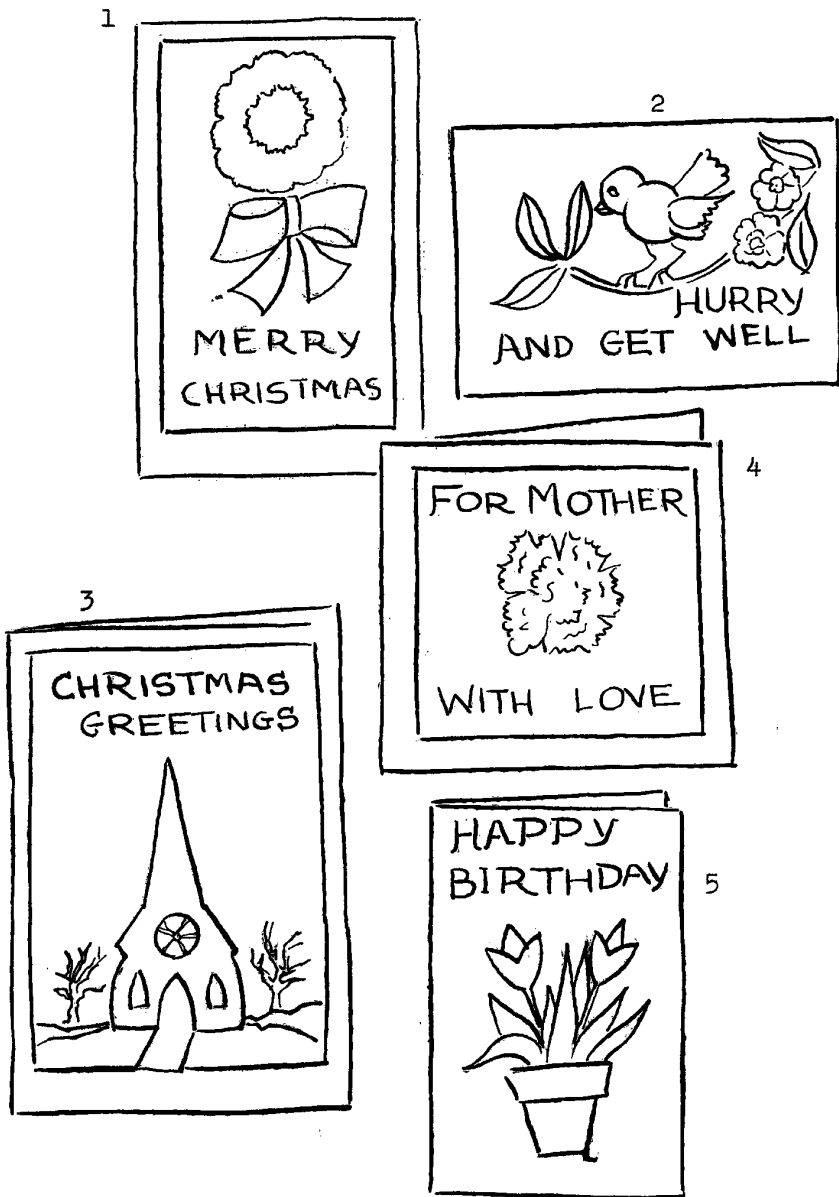
The evangelist must know the general development of children of the various age levels, so that different types of activities can be employed with each age group.⁹

Early childhood. This period includes the years from three to six. At no period of life does a child accomplish as much as during the preschool. During these years children are very active but their activities do not have definite direction or purpose. As Lamoreaux puts it:

Guided by instinct and impulse, the child responds to any wind that blows. It is sensitive and retentive as the plate of a camera.

⁸Edward Fallis, The Child and Things. (New York: World Book Company, 1940), pp. 30-47.

⁹Leonard N. Robertson, Creative Crafts in Education. (London: Broadway House, 1952), pp. 11-12.



THESE GREETING CARDS SHOULD BE DRAWN BIG FOR THE CHILDREN TO COLOR WITH LARGE SIZED CRAYON

For children three to six years of age (Early Childhood).

It is,

'Just a-yearning
to be learning
anything at all.'¹⁰

The evangelist guards and guides the natural, God-given activity of the child for such guidance may be the germ of the religion of Christ, of service for Him.

Children of this period need equipment which does not require purposeful and planned activity. Their activities should strengthen the large muscles and the development of body control, as well as give the child constructive channels for expression.¹¹

Blocks, paints, clay, 'work-with' tools, puzzles are all satisfying to the growing interest of these children.

Greeting cards. Bringing joy to others is one of the major objectives of Christian Education. Very simple greeting cards may be made by children of three to five years of age.

Mounting these drawings on colored mats makes them more effective. The instruction in pasting is worth while.

¹⁰Lamoreaux, op. cit., p. 35.

¹¹Gladys Jenkins, These Are Your Children, (Chicago: Scott, Foresman and Company, 1949), pp. 20-21.

Primary age. This is from six to nine years. This age represents no abrupt change from the period of early childhood, but there is continuous and rapid development in every direction.

In this period there are certain modifications of earlier characteristics of which the evangelist should take notice. For, more and more activity becomes purposeful in this period of development. The child now has skill, accuracy and power of discrimination, increasing.¹²

Equipment is now needed which will give opportunity for purposeful and planned activity. These children are greatly interested in group activities and group play. Thus in co-operative group activity an evangelist is sometimes able to impart knowledge far better than by mere verbal instruction. Projects in the class room, organized games, and recreational projects fit the children's needs and interests. As Jenkins says:

The wise parent and teacher will not put pressure against the establishment of gangs and clubs but will utilise their potentialities for helping the child learn how to relate himself to others and work co-operatively with them.¹³

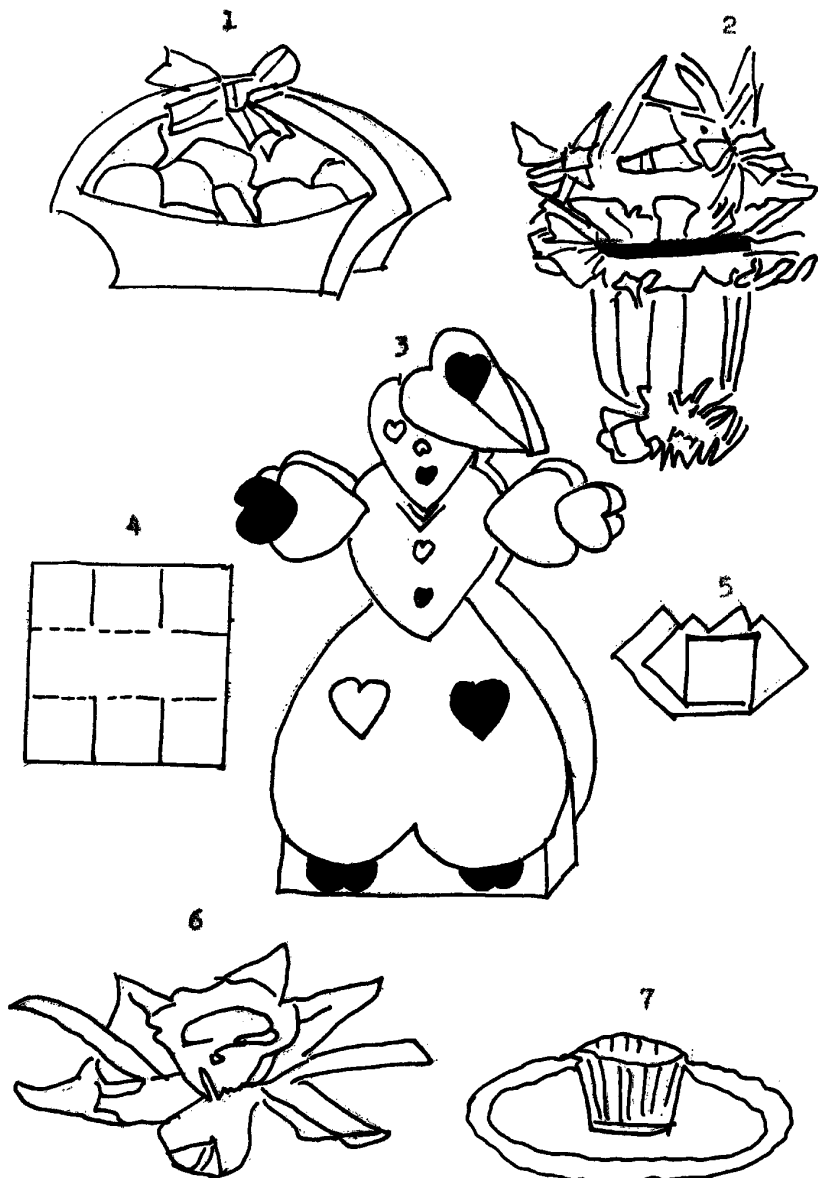
At this age children's muscles are better

¹² Lamoreaux, op. cit., pp. 91-95.

¹³ Jenkins, op. cit., p. 84.

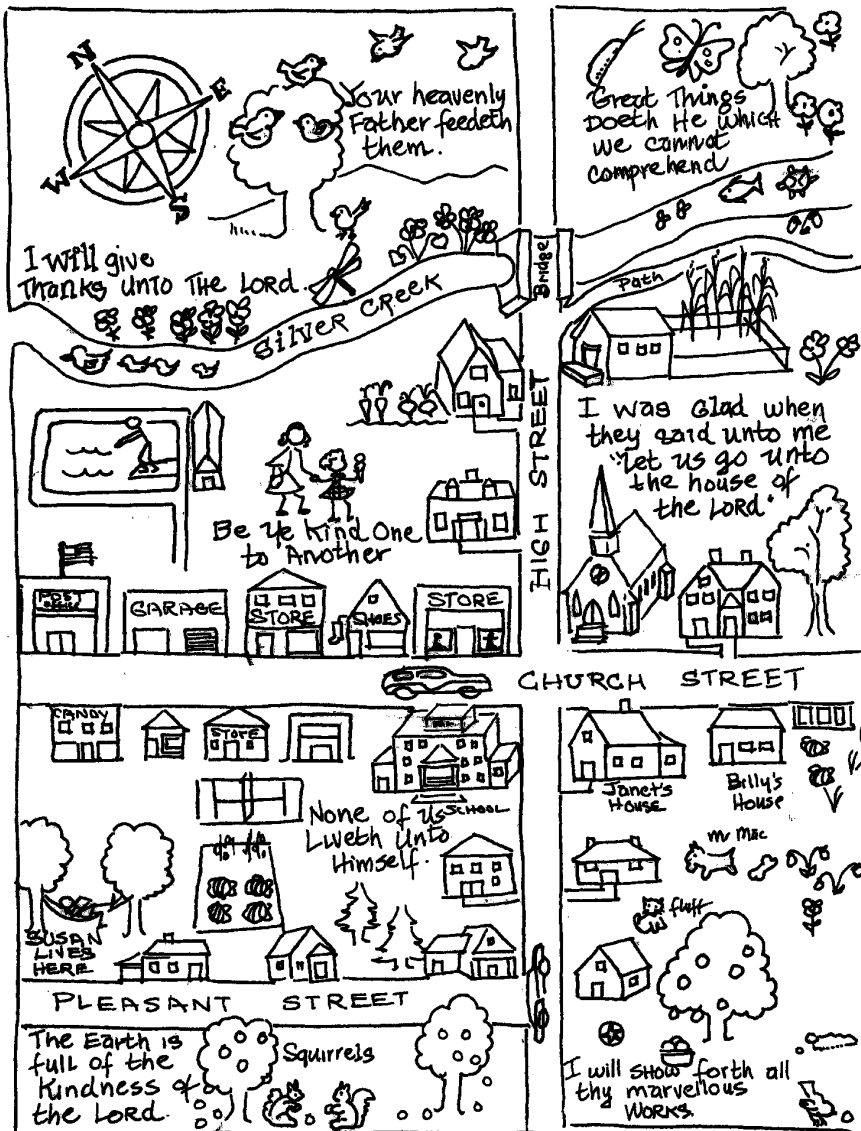
FIGURE 2

For 6 - 7 year old children (Primary Age).



**"HEART LADY" AND GAY PAPER FAVORS MADE WITH NINE
SQUARE BOX AND MUFFIN CUPS**

FIGURE 3
For 8 - 9 year old children (Primary Age).



THE NEIGHBORHOOD MAP IS A HAPPY REMINDER OF FRIENDS,
GOOD HOMES AND TRIP OF DISCOVERY

developed and they are able to cooperate better in activities. They can do craft work more effectively and with better co-ordination and skill. So the girls will enjoy sewing and weaving. They can spend many hours with paper dolls and other cut outs doing the assignment carefully and efficiently. Boys will enjoy doing construction work.

Paper boxes. For little children of six to seven years, the simplest type of box has a nine square base. After this is folded, cut, and either pasted or punched for ribbon tying, hearts, ladies, flowers, baskets of fruit, Christmas trees, and other motifs according to purpose and season may be drawn free hand or cut from colored construction paper and applied to the side or sides of the box.

Neighborhood map. In carrying out a nature project such as exploring the wonders of God's out-of-doors, children of this age, (eight to nine) like to make a map of the neighborhood, putting into it where they live, the school, church, stores, parks and parking places where they have discovered evidences of God's plan in creating a world of beauty. Much of the value in making this may lies in matching these discoveries with appropriate Bible verses. This map can become a precious possession of the department.

Junior age. This age group is the most interesting

in all the period of development. This age group includes children from nine to twelve years of age. Of this period Lamoreaux says:

Some of the winsomeness and much of the demonstrativeness and dependency of earlier childhood are gone. The sense of approaching manhood or womanhood is beginning to stir in the soul and, coincident with it, a growing independence is manifest.¹⁴

A growing spirit of self reliance renders the child and independent and inquisitive examiner. His investigations are characterized by collections, mechanical interests, reading and memory.¹⁵

The gang and the group, the feeling of belonging and being like others, is very strong at this age, but as Jenkins says,

The alert teacher, parents, or community leaders will provide for this age group, realizing that no type of activity can interest children of varying maturity levels, even if their chronological age is the same.¹⁶

Girls and boys are definitely different in their interests. Boys like rough and tumble games. Girls usually prefer quieter games. But still interest in team

¹⁴ Lamoreaux, op. cit., p. 113.

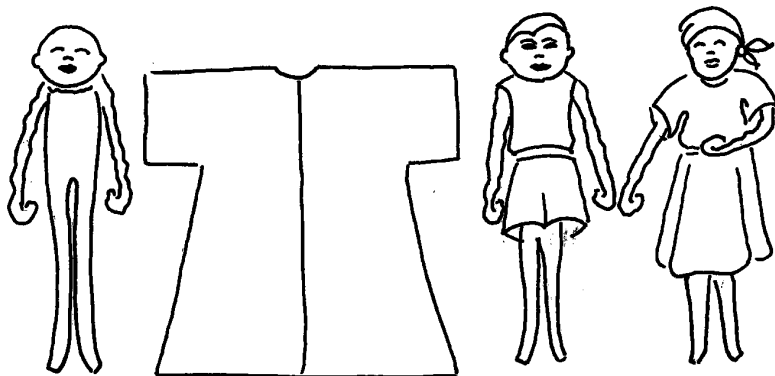
¹⁵ Ibid., pp. 150-154.

¹⁶ Jenkins, op. cit., pp. 117-118.

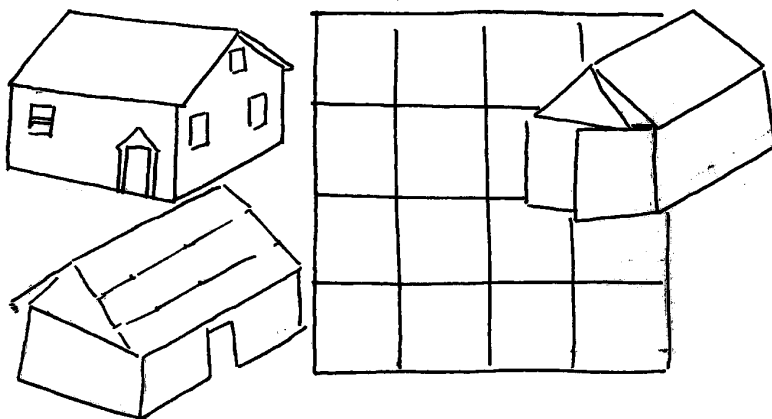
work is high. So skill in guiding them is very important.

Their talents and skills are more definite and certain. Also they are interested in social problems. Hence activities which will meet these needs should be engaged in.

Making figures. The make of figures, trees, horses, and other objects should be carried on by the group, if they are arranging a scene. For making a figure alone, each child works individually.



CLOTHES PIN AND PIPE CLEANER FIGURES FOR MINIATURE SCENES



A VARIETY OF BUILDINGS ARE MADE ON A
SIXTEEN SQUARE FOUNDATION

CHAPTER VI

CONCLUSION:

In concluding this study, attention is given to the evangelist or leader of the children to see what shall be required of him. Children are very sensitive and detest insincerity. If there is sincere love in the approach toward them, they sense it readily. The evangelist dare not be hasty or impatient in presenting the lesson or message.

THE EVANGELIST HIMSELF

The quality and qualifications of the evangelist are of greater importance even than the methods that he may use. He must have the spiritual motive, means, and power to evangelize, without which everything will be useless.

The evangelist should be motivated by the love of Christ which comes in Christian experience and be able to win children through it.

A man who does not know personally in his experience what Jesus Christ did for him on the Cross, simply does not know the good news that alone can win the soul of the brother for whom Christ dies. Love and knowledge are of course very closely allied. The more we love the more we come to know God, and the more we know the more we love Him. But both are

essential for the evangelist. Christ's invitation to 'come and see' always precedes His command to 'go and tell'.¹

With love and knowledge supplying the motive and the means, Christ supplies the power in which to make disciples. "You shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses. . . to the end of the earth".²

The work of evangelism with children is not complete until the child has been led to Christ, become a member of the church with an ever enlarging usefulness as a world-wide Christian. The evangelist should see that the child's transforming experience in Christ is real. Through this the child can understand the Christian way of meeting and solving his problems in every day life.

THE PROCESS OF INSTRUCTION

The process of instruction requires response on the part of the pupil. Some influential motive for study must be present. Motivation has to do with the instincts, and interests of the child and they must be given opportunity to share their experience. Pupils should be given

¹Holland W. Scott, Ways of Evangelism (Mysore City: The Wesley Press and Publishing House, 1953), p. 11.

²Acts 1:8.

opportunity to use their own initiative in judging, choosing, evaluating, generalising and contributing.

The teacher-evangelist must help parents to know what the children have been learning and doing during the year. Arrangement of exhibits serves as an excellent review of the year's activities for the children.

OPPORTUNITY AND CHALLENGE

Hinduism, in spite of the impact of Christianity, has subtle and hidden elements which have broken out in reform movements. The ideas of these movements are borrowed from Christianity. They welcome Jesus as one of the Saviours, and have already given Him a place in their pantheon. So the children who come from this background have to be taught that Jesus is the only Way.

Communism is a malignancy which thrives on the diseased tissue of economic exploitation, hunger and poverty. This is another problem to cope with in India. Communist publications are on sale openly at cheap prices on numerous book stands. They are read by large numbers of frustrated jobless people of India. The children who come from homes influenced by this literature, should be taught with love that the Gospel is the only answer to meet

all the problems of life.³

THE REWARD OF DISCIPLESHIP

"Discipleship has as its reward not in freedom from striving, but through fellowship with the noblest in striving for the highest. The reward of obedience to the will of God is not wealth nor safety; it is full, rich, abundant life."⁴ This sums up simply and profoundly the promise of the Gospel. This gives satisfying life for man in the present world, and in the world to come, eternal life. In presenting this life to the children let us take advantage of every opportunity that comes our way. "Show thyself approved unto God a workman that needeth not to be ashamed."⁵

³Not Problem But Challenge, World Gospel Mission: National Holiness Missionary Society, (Box 826, Marion, Ind.)

⁴International Council of Religious Education, Evangelism of Children, (New York 10, New York. Federal Council of Churches, 1942), p. 21.

⁵II Timothy 2:15.

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